

What are the authentic supplications to be made after the Adhān?

Shaykh Sulaymān al-'Alwān (حفظه الله) responded by saying:

The Sunnâh for whoever hears the Mu'athân calling for the prayer is to say exactly what he says, except in the 2 Hayyâ's [Salâh & Falâh], so he says "Lâ Hawlâ walâ Quwwâta ilâ billâh". And if he finishes from repeating after him [the Mu'athân], it's a Sunnâh for him to send prayers over the Prophet (صلى الله عليه وسلم), Imām Muslim (رحمه الله) has narrated in his Sahîh [Hadîth #348] from the chain of Ka'b ibn 'lqimâh from 'Abdûl Rahmân ibn Jubayr from 'Abdullâh ibn 'Amr ibn al-'Âs that he heard the Prophet (صلى الله عليه وسلم) say: "If you hear the Mu'athân, then say exactly what he says, then send prayers over me, for whoever sends prayers over me, Allâh will send 10 prayers over him, then ask Allâh for my intercession [on the day of Judgement], for verily it is a level in Jannâh which isn't for anyone except for a slave from the slaves of Allâh, and I hope that I am him, so whoever asks for my intercession, the Shafâ'ah will be permissible for him"

And al-Imām al-Bukhārî (رحمه الله) narrated in his Sahîh the description of the du'â after the call to prayer, he said I was informed by 'Alî ibn 'Ayyâsh who narrated from Shu'ayb ibn Abî Hamzâh from Muhammâd ibn al-Munkadir from Jâbir ibn 'Abdillâh that the Messenger of Allâh said:

"He who says after the call to prayer: Allâhumma Rabî hathîhi al-Da'wat al-Tāmah wal-Salâta al-Qā'imah Āti Muhammâdan al-Wasîlah wal Fadîlah wab'ath Maqāman Mahmûdan alâthi wa'adtuhu, my Shafâ'ah will be permissible for him on the day of judgement"

And it was narrated by 'Alî ibn al-Madîni (رحمه الله) and Imām Ahmad (رحمه الله) in his Musnad [3/354] and Muhammâd ibn Sahl al-Baghdādî and Ibrâhîm ibn Ya'qûb and a group from 'Alî ibn 'Ayyâsh similar to the narration in Bukhārî, and it was narrated by Muhammâd ibn 'Awf from 'Alî ibn 'Ayyâsh and he added onto the ending "Innâka Lâ Takhluf al-Mî'âd" it was collected by al-Bayhaqî in his Sunân [1/410]. And this addition is شاذة [Anomalous, not authentic].

The Hufâdh 'Alî ibn al-Madîni (رحمه الله), Ahmad (رحمه الله), al-Bukhārî (رحمه الله) and a group of scholars have agreed upon the narration from 'Alî ibn 'Ayyâsh without this addition.

And the Taffarrûd [Singular Narration] of Muhammâd ibn 'Awf from 'Alî ibn 'Ayyâsh is not accepted. And where does his narration fall compared to the narration of these Hufâdh!

And the authenticating from some of the contemporary scholars to this hadîth with its addition is rejected, and the call that it's an addition from a Thiqâh [Trustworthy narrator] and the addition of a Thiqâh is accepted isn't correct, because the Imāms of Hadîth who examined/devoted their efforts in the 'ilal [hidden defects] of the reports, those who specialise in that do not accept the addition of a Thiqâh in all cases, and they do not rule upon this matter by an absolute ruling, generalizing every hadîth, rather they judge upon it by looking at all the chains of narration, and rule upon every addition with what it deserves.

And when 'Alî ibn al-Madîni (رحمه الله), Ahmad (رحمه الله), Bukhārî (رحمه الله) and others agree upon the narration of the hadîth from 'Alî ibn 'Ayyâsh without the addition, no doubt they are given preference over Muhammâd ibn 'Awf & his likes, and Allâh (جل وعلا) knows best.

Note: The Shaykh mentioned that more than 11 Imāms of the Salaf narrated the Du'â after the Adhān from 'Alî ibn 'Ayyâsh (رحمه الله) & none of them mentioned the addition "innâka lā tukhlifu al-mî'âd", except for Muhammâd ibn 'Awf, but all the other 11 Imāms have a greater

status than him, therefore his addition is Shātha [anomalous], and it's not prescribed to act upon it.